

# THE PACIFIC

Pacific Theo Sem  
Reading Room



Volume LIII.

SAN FRANCISCO, OCTOBER 1, 1903

Number 40.

## OF LITTLE FAITH.

O troubled heart of mine! we must  
Less anxious be,  
And learn our Father's love to trust  
Implicitly.  
For why should we with doubt and fear  
Sit gloomily in shadows here,  
And question whether God is near?

We should not doubt our Father's love,  
Nor doubt his care,  
He showers blessings from above  
Free as the air;  
And yet we put his gifts aside,  
And fear that evil may betide;  
Our sorrows may with us abide.

Oh, let us love him more, my soul!  
Love and adore!  
And on him all our burdens roll  
For evermore.  
Let us look up into his face,  
And there his loving kindness trace,  
His saving and his keeping grace.

Anna M. Hicks.

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# THE PACIFIC

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Ready.

There is always something interesting in watching a group of workmen on the street, especially those busied with the raising of telegraph poles or the moving of buildings—anything that calls for the strength of all at the same moment. When ropes and tackle have been arranged, they stand waiting—laughing, talking, joking with each other, apparently as care-free and careless as if the world held no work for them. Yet each is standing at his post, ready the instant the call comes.

It is only one of those little sermons that the street with its busy throng is always preaching. The ready ones, ready for the call of duty whenever it comes, are the ones who have a right to be care-free. Through the friendships and the pleasures, the countless passing interests and social enjoyments, never to forget the main issue; to keep the life steady at its appointed post, the hand strong and ready for its work when the call of need or opportunity comes—that is the way to live.—Forward.

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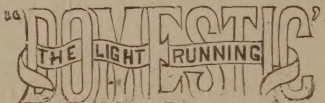
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### The Fruits of Friendship.

Besides the joy of friendship and its aid in matters of counsel, a third of its noble fruits is the direct help it can give us in the difficulties of life. It gives strength to the character. It sobers and steadies through the responsibility for each other which it means. When men face the world together and are ready to stand shoulder to shoulder, the sense of comradeship makes each strong.

This help may not often be called into play, but just to know that it is there if needed is a great comfort; to know that if one fall the other will lift him up. \* \* \* Comradeship is one of the finest facts and one of the strongest forces in life. A mere strong man, however capable, and however singly successful, is of little account by himself. There is no glamor of romance in his career. The kingdom of romance belongs to David, not to Solomon. \* \* \*

Influence is the greatest of all human gifts and we all have it in some measure. \* \* \* All the fruits of friendship, be they blessed or baneful, spring from this root of influence, and influence, in the long run, is the impress of our real character on other lives. Influence cannot rise above the level of our lives. The final influence of our friendship on others will ultimately be conditioned by the sort of persons we are. It adds responsibility to life.—Ex.

An inch of performance is better than four miles of promise. ple.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 1, 1903

## NOT WHOLLY LOST.

That battle is not wholly lost  
Which, bravely fought, ends in defeat.  
Let no one count the paltry cost  
Of effort spent, nor seek retreat  
From that position whose defence  
Brings to this hour no recompense."

It is one of Augustine's sayings that "God is the country to which we go, and Christ is the way by which we go." No other goal is worthy of our aspiration, and no other way has been found that supersedes Him who is the Way, the Truth and the Life.

So long as the soul of man is conscious of its own personality, it will be satisfied with nothing short of personality in the object of its faith and worship. We should be orphans indeed if God were shorn of his personal attributes; but Christ said, "I will not leave you orphans; I will come to you." Even so, come, Lord Jesus, thyself the personal revealer of a God whom thou didst address as "Thou" and "Father."

We sometimes hear it said that the kingdom of God is greater than the Church, and the saying is undoubtedly true. The Church is a means to the establishment of the kingdom. But in exalting the end we must not depreciate the means. Faulty as the Church may be, it deserves our love, our loyalty, our self-denying service. The way to make it better is to do better work in it and for it.

A Chicago woman has sued her husband for divorce on the ground that the constant reading of the works of Thomas Carlyle has made him so gloomy and pessimistic that to live with him is no longer endurable. He quoted "Sartor Resartus" till she knew it by heart. We doubt if the influence of Carlyle had its legitimate effect on this man. But the moral may be this, perchance: Read no one author exclusively, and, when you talk to your wife, don't harp forever on one string.

Life and mystery are inseparable. In a sense the terms are synonymous. If we knew all here, there would be nothing for eternity to reveal. It is wise not to expect satisfactory answers to all the problems that puzzle us. Job pressed his plea for a solution of the moral problems of his time, but as Matthew Arnold says, "The only solution reached is that of silence before the insoluble: 'I will lay mine hand upon my mouth.' The two perceptions, 'Righteousness tendeth to life,' and 'The ungodly prosper in the world,' are left confronting one another like Kantian antinomies."

Applied Christianity has not yet attained perfection, but its ideals are being partially realized at least. Contrast the essential unity of large populations in Christian communities with conditions which obtain in India; for example, according to a Hindu author, the town of Surat, with a population of one hundred and ten thousand, has two thousand different castes, or on an average a separate caste for every fifty-five persons. Narrowness is a constituent part of the fabric of original sin, if one may judge from such an example as this. Our Lord's saying, "There shall be one fold," stands at the opposite pole from all sorts of caste restriction, whether they be found in India or in America.

Christ died at the age of thirty-three. His early death forbids the indulgence of any fancies as to what his old age might have been. It is hard to imagine that he could ever have grown old. Suffice it for us that he retains through all the ages the beauty and vigor of perpetual youth, without the immaturity which we commonly associate with youth. In him wisdom had attained its prime, and the glory of his manhood had shone so resplendent in the round of common duties grandly done, that we are both inspired and humbled by his example. For young and old he is the supreme counsellor and sole Redeemer, because he unites in himself all the virtues of ideal humanity.

## OUR FIREMEN.

A few mornings since the hurrying crowd that came from the Ferry building met a company of veteran firemen. They were in gala dress, a band led their march, they carried our country's flag. Doubtless as many looked upon them the thought came instinctively: have they left enough faithful ones to care for any fire that might spring up suddenly in some home or factory; in a lowly alley or on some broad street? Probably the men of that company had saved not property only, but human lives. The sight of them might well call forth hearty cheers. What would the powerful engines, the noble horses and all the expensive apparatus gathered to fight the fire when it threatens the great city's life be worth, without the skill and brave hearts of men like these to direct and dare in their use. We trust that the dreaded enemy will not attack our homes, that the fire escapes on the great buildings will not have to be used; we hope that our growing city looking out to the great lands beyond the sea, will not be visited by so great a scourge of fire, as has swept over other cities, calling forth towards them

in their suffering and desolation the sympathy of the Christian world; but we cannot tell, and we would not rest a day in peace, without this band of brave men and the apparatus that has been placed in their charge. You say these men have many idle days, so has the soldier who stands ready to do his duty in answer to his country's call. When the battle is on the soldier's courage and patriotism is tested. So when the fire rages and the fireman plunges into or gropes his way through the burning building, he shows his courage and devotion to duty. He is surrounded by unseen dangers. He must face the scorching heat and blinding smoke; the burning beam may give way, the falling timber may crash down upon him; before this year closes some fireman may die at his post, or receive injuries that will make life a burden. These are the men to whom the city looks for protection, against its great enemy, we expect them to do their duty when the hour of fiery trial comes. They might well have carried on that gala day a banner with this proud motto, "Our Duty—to Protect the City." Would that all the surroundings of these men to whom the city owes so much, might be uplifting, that upon the brow of every one might rest the stamp of noble manhood.

### Busy World Notes.

There is prosperity this year in the great apple-growing regions of Oregon. One Hood River grower has been offered twenty thousand dollars for the product of his twenty acre orchard on board the cars. With him the apple is king.

The Christian Scientists of Minneapolis have dedicated recently a fine stone edifice costing \$115,000. The organization, the second in that city, was started in 1897, and now has a congregation of 1,000 persons. The new building will seat 1,200 and the expectation is that it will be filled every Sunday.

A Baptist minister in Minneapolis who formerly had charge of a church in the South, is helping to solve the servant girl problem in that city. He has led in founding what is called the Colored Industrial Home. Colored girls are brought from the South to this Home; and if not already fitted for the work as servants, are trained for it, and are being placed in large numbers in Minneapolis homes greatly to the satisfaction of those concerned.

Eastern Washington farmers are happy this year, notwithstanding the fact that about twenty-five per cent. of the wheat crop was destroyed by the early rains. The price is good and mortgages are being paid off in large numbers, more land is being purchased by them for farming purposes and their bank accounts are of an encouraging size. Hundreds of men who went to Eastern Washington eight, ten or twelve years ago without a dollar, or with only a few hundred, are worth from fifty to an hundred thousand today, made from the productive soil of that great grain region.

There are various ways of making money and various ways of saving it. Almost all might have considerable wealth in their declining years if they pursued some such method as that of a man of whom we read recently. It is related that he would say to his children night after night—and he had ten or a dozen of them—how many of you will take a nickel and go to bed without supper? All of them would take the nickel and go to bed supperless. In the morning the father

would ask, How many of you will give me a nickel for a nice, hot breakfast? Of course all would be hungry and would surrender the nickel. The man saved the cost of the suppers. This was but one of his schemes for saving, and through them all he is said to have died a rich man. Everywhere there are people who are starving themselves, figuratively speaking, in order that they may accumulate wealth. They deprive themselves of the comforts and advantages and privileges of life in order that they may lay up in store that which never profits them in any manner at all. It is not well to be a spendthrift. Neither is it well to hoard in such a manner that any part of one's nature is made to suffer, to be dwarfed and to fail to attain to its best.

### The Bystander.

#### Plagiarism in the Pulpit.

A prominent Brooklyn preacher has been accused by one of the Brooklyn papers of appropriating another preacher's sermon. Readers of the Eastern papers have long ago detected a striking resemblance as to style between these two men. Just what foundation there is to the charge of the paper the Bystander is not able to say. That there is a good deal of, let us say, unconscious plagiarism, in the pulpit, goes without saying. One reason is, because so many preachers depend upon the last book they read and do not digest. Digested thought is never stolen. Ideas which, in the alchemy of the mind, are resolved into thought and become the possession of the speaker, may be considered the property of the man who expresses them. The bee does not steal the flower; he extracts the honey. The plagiarist takes both, and then often fails to get the honey. Nothing we say is very original. It is altogether probable that some one has said it in a better way before.

Books are good things if properly used. What oil is to the machine, books are to the mind. They lubricate. The man who depends entirely upon books, however, in the making of his sermons, is indeed a slave. Every young minister should be careful in his use of homiletic help, sermon skeletons and books of illustration.

Dr. Buckley says: "The preacher from other men's skeletons is like a swimmer upbuoyed by bladders, at the mercy of a pin's point. The effect of such practices is to destroy creative power, stunt mental growth and choke the springs of genuine emotion."

Creative power in the pulpit is always an element of strength. What we produce may be different from the production of other men, but that is what the listener enjoys. Individuality in thought is always attractive. To see things from a different angle and to tell what we see in our own natural way, is a gift of strength. Away with help and homiletic crutches. Let us be natural, for in being natural do we most nearly approach originality.

There is always the danger of copying others, especially if they are men of strong personality. The trouble is, we usually copy their defects rather than their excellences, or we weaken their good qualities in the effort to duplicate them.

If possible, every man should have a standard of his own, as distinct as his own nose or ear or manner of walking. We do not walk like others, why should we indulge in the unprofitable habit of trying to talk like others?

### Church Members.

The relation of the member to the church is held so lightly that it is sometimes difficult to tell who is and who is not active as a member. The average church carries many names that stand for so many fruitless branches. No church has as large a membership as it appears to have. Lodges, secret societies, corporations and kindred societies are more strict with their members than are churches. People unite with the church and move away, leaving no address, and discontinue active relations. The promises these people publicly make are solemn, and carry with them certain great obligations, and they should be met, but how often it happens that they are mere ciphers in the numerical strength of the church.

Every year the church register should be carefully pruned. Dead branches should be cut off, or revived. Furthermore, it ought to mean more, both to the candidates for church membership and the church itself, when people are admitted to membership. Pastors are often over anxious to swell the number, and the result is that many are admitted who have ulterior motives, and who are a hindrance rather than a help. People who become members through persistent solicitation, or who have axes to grind, who wish social position or a profession "to work," or charity to seek, or who come into the church through the excitement of revivals, are, as a rule, not much use.

Church membership endows one with a certain social position and is an introduction to the best people in the community, but such inducements are not the worthiest. Hundreds of people belong to churches which they never or seldom attend, and for which they bear no conscious responsibility. It ought to mean more than it does. The line between the church and the world should be made more distinct.

The fact that a man contributes money is not the only reason why he should be kept on the roll of active membership. There are other obligations equally important. Prosperity is not to be measured necessarily by the large "accessions" which sometimes read well in the papers. "By their fruits ye shall know them." There are scores of people in every community who should sincerely become members, and one of the problems of the pastor is how to win such by the highest possible appeals. It is more difficult to get into the army, or the Odd Fellows, or the Masons, than it is to get into any of our churches. Perhaps right here is one of our weak points. It is a matter which every pastor might profitably think about.

### The Woodland Meeting.

Tuesday, October 6th to 9th, the General Association of the Congregational church will be held at Woodland. The program just issued announces a list of themes and speakers which will certainly interest, not only the people of Woodland, but all the delegates who may be fortunate enough to attend. Rev. William H. Scudder will deliver the sermon. The program provides ample opportunity for discussion, and some of the topics are "Educational Ideals in the Sunday-school; "Present State of Old Testament Criticism"; "Expository Preaching"; "Congregationalism"; and "The Opportunity of the Christian Church." Rev. C. R. Brown will talk on the Bible each morning at 8:30 and the program provided by the missionary societies is rich with good things.

Woodland is a beautiful Yolo county town, surrounded by a glorious country. The pastor of the

Congregational church is the Rev. C. Calvert Smoot, who is making every preparation for the entertainment of his guests.

### Acorns From Three Oaks.

Aloha.

[A letter to the Oregon Association. (By request.) Subject:]

### America Has a Religion and Civilization Worthy of Exportation.

If the lot of brutes, babes, beggars, girls, women and men is made vastly happier by American missionaries, if we can show this by actual observation, we may believe that all people are happier for American influence.

Aye! a moment's thought brings pictures to mind of gladdened Christian women and happy homes beyond my time to write or yours to hear. I never saw a beast struck cruelly in heathen lands. I have seen mules and horses cinched under heavy loads when they flinched pitifully because foreign pack-saddles are barbarous compared with those of Christian nations. A Shackleford saddle would be a blessing to beasts in Christ's own country today. A great menagerie of suffering beasts in Bombay has more endowment from devoted Brahmins than any Christian institution on our Coast. It perpetuates anguish. I longed to pass with my Winchester, an angel of mercy, through a stable with nearly a hundred wretched, hopeless horses.

Beautiful cows, blind, lame, wounded, moaned in pain. They had passed beyond surgical help—if heathen have any surgical skill. Sleek, healthy cows were kept to give pure milk to diseased calves. Splendid stone dog-kennels sheltered an anguishful collection of yelping curs, which seemed like the offscouring of the howling packs of Constantinople. Keen charity would not have saved three per cent. of these from the drown ing-box of the Portland dog-killer.

So on in heart-rending succession with scabby sheep and mutilated birds. "The whole creation groaneth and travaileth in pain together until now." The English Humane Society in Bombay, where the pistol-shot and chloroform relieve animal-suffering which is hopeless, is as far beyond Hindoo horrors of dragged-out agony as the Azariah Smith Hospital at Aintab, with its up-to-date ministries of scientific kindness, surpasses the bloody brutalities of the African medicine man. Facts which are seen are so much more real than facts which are read. I can better appreciate the loss of the A. M. A. School at Pointe Coupee, Louisiana, because I lately saw its gentle and lovable Superintendent Planving, getting some useful printing done at his Alma Mater, Straight University, New Orleans. Deluded men shot him down in cold blood because he dared invite Brooker Washington to come and encourage his community in uplifting black men. His gentle-speaking eyes plead with me to remember his people.

### Christianity Blesses Babes.

At Kobe School for Japanese girls an attractive Chinese girl opened the gate for us. When I asked why the Chinese girl came to a Japan school, I was told that "she was picked off a litter heap by a Japanese missionary, taking a vacation in China." That redeemed sister helps me to see the carts starting out

## THE PACIFIC.

every morning in Peking to pick up babes abandoned in the night.

If they get better care than formerly it is because America and England have sent to China the story of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." I asked three Americans yesterday who have long been resident in Japan if my judgment were an extravagant one, that choice cattle in this country get more attention than poor girls in Japan. They were startled, but admitted that the opinion was justified by the treatment of poor babes. The Japanese do not lack domestic affection. They are a lovable and attractive people. Until intelligent missionaries, to whom I propose to refer my opinion, shall call me down on it, I shall continue to believe that the mild-eyed Jerseys of this beautiful valley have more attention paid to their bedding, feeding and mating, than the poor babes of Japan. I know mine do. Could you see the Japanese infants swung in a blanket from their mothers hips, with heads uncovered from the hot sun, crying in discomfort, rubbing into inflamed eyes with their chubby hands the dust and dirt of the highway you would take up my cry that we send more women there with sense enough to teach the power of warm water and cleanliness. Incidentally they teach mothers to hold their children up over their hearts. Only Christian mothers do this. Babyhood in heathendom wails its cry for the civilization as well as salvation of Christianity. Oh! that I might help you hear.

### A Dying Beggar.

Abdul was taking us on a warm morning to the banks of the Ganges. Burning Ghats were blazing about us. The rich were reduced to ashes. The poor had flesh enough left on their bones to tempt the crocodiles. By the stone wall of a temple where multitudes of idle priests sit and dream, a beggar was pounding his head in agony. Some one had brought him to die by holy water. Thousands of flies swarmed on his bleeding sores. A yellow dog was stealing the coarse food the beggar could no longer guard. Slavery and war bring men so low, but my eyes never beheld such utter misery. I don't believe even slave peons are left in such neglect. "Abdul get a bottle of milk for that poor fellow." "Master, it will break his caste and raise a storm if you and I touch him."

Abdul was a Mahomedan, an active and faithful servant. If he lied to me, which I never knew him to do, the indictment against unchristianized countries for cruelty to beggars loses none of its force.

### Three Hundred of Your Little Sisters.

A Christian gentleman was taking our party for our first evening of sight-seeing in Yokohama. The sights were novel. We learned at once where the expression "Hunkydory!" comes from. "Honki Dori" is the name of a bright street of shops and tea-houses. Some jovial sailor spending his wages at home said to his mate, "This is Hanki Dori," and the expression has spread. One county in Japan uses horses exclusively. The next county works mares. Porters sing under the heavy loads they carry.

Blind boys have the monopoly of massage. We saw them through open doors pommelling the muscles of their patients. They feel their way along the crowded streets playing mournfully on simple fifes. So they advertise their trade. Public baths where people bathe without dress and without separation of the sexes looked very uncivilized to us Americans. Turn-

ing homeward we came suddenly on a building much larger and finer than the charming Portland postoffice. I think more than twice as large. Its windows were decorated and brilliantly lighted. They were full of pretty little Japanese girls—real children. Before I saw they were alive I wondered why dolls were dressed so large and fine when Christmas was so far off. They were not dressed vulgarly. They were not quarreling. No look of sin was on their faces. Familiar as city missionary with the sad sights of districts given over to vice in Minneapolis and Chicago, I did not dream of the Oriental degradation of little girls. We keep such in high chairs about our tables and guard them jealously. I had to ask to find out that they were for sale by the night to the vilest sailors and most abandoned travellers who frequent that port. They did not represent what we call "unfortunates." Their priests had put them there, teaching them it pleased the gods to have them, thus easily provide rice for their poor parents. Ignorant parents consented! Horrors! They are not socially tabooed. They may marry and bear children. A Japanese who had high official rank at Washington, our U. S. capital, took his wife from this slaughter pen of innocents. I did not seek this slum, I blundered into it. A brilliant Washington lady, accompanying our party, counted more than three hundred of these, our little sisters, in one block. I think of them as "my little sisters who will be beaten with few stripes." Do you ask why I sketch this awful picture? Because you ought to know the facts, and because some of our dear missionaries are too delicate to lay the truth bare. Girls fall in Christian circles. Wolves creep into folds. American girls, rich and beautiful, are sometimes sold to vile foreigners who can confer a title. Yet you cannot parallel Yokohama in London. In spite of priests and pastors, Sunday-schools and churches, sad girls come to shame.

God helping me, I'd like to stop the mission of the renegade Swamies who flatter deluded women and untravelled men that Christless countries have a beautiful and everyway satisfactory religion. Contrast with these unchristianized and uncivilized children the wholesome, happy maids I saw in the girls' school at Ahmednuggar. Fifty years our A. B. C. F. M. have wrought there. Four hours Bro. Windser's ponies galloped about the beautiful city where we visited two score useful Christian institutions. All up to grade. Ten last minutes for the Girls' School ere the train starts for Bombay. We walked fast through the neat rooms, saw the good maps, globes, organs, blackboards, equal to what our Pacific Coast schools had at that time. "Now show us the graduating class!" A fellow who has loved and married at Oberlin, studied Smith, Vassar, Wellesley and Pomona, and helped plant trailing arbutus at Forest Grove, knows what he is talking about when he says these silent, serene, beautiful Indian maidens were worthy companions for our best American girls. Our noblest would chum them after an evening's acquaintance. American grit had clutched them from the spoiler. Christ's missionaries had won them and their parents from the corruption of heathenism. Exported civilization had given them a grace and womanliness their less favored sisters never reach. Mature in body and mind they were worthy mates for the sound men graduated from India's Christian colleges. They have helped give marriage, home, religion, a new meaning in the land which needs more of what England and America have already given much. Brethren, invite me again, please. If I could

tell you the facts by word of mouth you would tell the Swamies to "move on" and believe, believe, BELIEVE more and more that the land of the Stars and Stripes has a Divine call to the civilization and evangelization of the world.

Saratoga Missionary Settlement.

### DEPARTED GLORY.

[A sermon by the Rev E. P. Hill, D.D., of Portland, Oregon; given Sunday evening, September 20, 1903.]

Judges xvi: 20: "And he wist not that the Lord had departed from him."

The career of Samson is a source of unfailing interest. Men never weary of listening to the exploits of erratic heroes who can cleave a camel with one swing of the sword, slay a hydra with a club, or hold the heavens on his shoulders. This Hebrew hero was a strange combination of prophet, buffoon, pugilist and saint. Our first impression is of a great animal enjoying beastly pleasures, delighting in little things, as an elephant, all body and no brains, might frisk about in a garden, trampling on flowers and tearing down trees just for the fun of the thing. A closer study makes it evident that this Hercules was more than a brute beast. There was something that saved him from classification with lions and bears. You cannot describe him altogether by telling how much he weighed and how hard he could hit. In the roll of heroes mentioned in the Epistle to the Hebrews, his name appears along with that of Abraham and Moses and David. God had chosen him for a specific service. Samson's strong physical life was given significance when God came into it, transforming and enriching it in some such way, as an Angelo or Giotto, or Wren affects a meaningless mass of stone, and making it immortal in the shape of a St. Peter's, a Campanile, or a St. Paul's. God was with Samson. Therefore he was able to perform his mighty deeds of valor. God was with this man. Therefore, as he moves across the page of history, we repeat his name with respect, and come to the study of his life with eager anticipation. But a day came when a great change took place in Samson's life. He came forth from a place of sin. A marvelous transformation had taken place. Instead of the man of God, entitled to a place in the glorious company of the heroes of the faith, he was an object of pity. His strength had gone. He was the laughing stock of those who before had feared him. He had become almost an "it," who might be designated as so many pounds avoirdupois, for God had departed from him, and, darkest touch of all in the black picture, "he wist not."

Among the beautiful English lakes there lived, a few years ago, a gifted man, who looked with the passion and insight of a lover (love is not blind) upon the Cumberland hills round about, the daffodils on the margin of Ulswater, fluttering and dancing in the breeze, the torrent dashing down the rocky dell, thundering loud and fast. He saw much in the world about him and rejoiced in it. But as he noted the farmer talking only of crops and visitors, who swarmed out from the cities on holidays, interested only in fishing and boat-riding, he realized that they were unable to appreciate nature's riches. Then he thought of the days of childhood, and recalled how, in the days when life was new, everything appeared wonderful. Meadow, grove and stream seemed apparelled in celestial light. He walked as though in a fairy land. The rain-bow, the rose, the moon had about them the glory and freshness of a dream. All people are like that in childhood. But the shades of

the prison house pique to close about the growing boy. Little by little the wonder ceases. Day by day the glory disappears. As the years pass, the vision splendid seems to withdraw, until,

"At length the man perceives it die away,  
And fade into the light of common day."

This change, which Wordsworth thus describes in his Ode on Immortality, is not unlike that which sometimes takes place in a man as to his consciousness and enjoyment of the divine presence. Here is one to whom God once seemed near. Christian service was a delight. The Bible was a very sacred book; Christ's salvation was something very real and precious. Then, as the years passed by, a change began to take place so slowly that it was not perceived. A day came when the sacred page had lost its freshness. The voice of the Spirit had become faint and God seemed far away. At last the changed man looked up toward the place of God's throne, and all he saw were the twinkling stars in a black sky. The burial of the soul, and the burial of the body take place on two different days. What are the acts of this dreadful soul tragedy? The career of Samson is suggestive. Samson's strength had something to do with his downfall. In Milton's poem, entitled "Samson Agonistes," the blind giant is described as in his prison cell, lamenting his sad fate and groping for an explanation.

First, he is inclined to blame Providence. When men are being punished for their crimes they almost always try to shift the blame. They are only victims. The real culprit is ancestry, or bad companionship, or an evil star.

"Why was my breeding ordered and prescribed?

Why must I die, betrayed, captive and both my eyes put out?"

There came to the miserable man the thought that he was not dealing fairly with himself or God. His conscience began to grip him.

"Let one not rashly call in doubt divine prediction,

Whom have I to complain of, but myself."

But what had he done to bring upon himself such a terrible affliction? He began to recall the different steps that led to his downfall. Then, suddenly pausing, he says:

"Suffices that to me strength is my fame,  
And proves the source of all my miseries."

We can readily understand how this could be so. Who has not known such a case as this: A bright handsome youth, whose strength was his intellect, or physical graces, or wealth, stood at the threshold of life with a brilliant career evidently before him. Friends looked admiringly at him, expecting great things. His parents were proud of him and waited impatiently for him to step to his place of power. But the very strength of the young man became the cause of his defeat. He became vain, and drove from him the very ones whose confidence of the home, when she should have been most instead of putting forth his strength in mighty efforts for good, spent his days in pleasure and idleness. Thus his splendid powers seeped gradually away until, perhaps, a day came when he essayed to assert his strength, only to find himself as helpless as a babe.

There was a step in Samson's tragic career. We have a hint of it in the passionate outburst of Manoah, his mother, when he informed her of the selection he had made for a wife, "Is there not a woman among all thy people, that thou takest a wife from among the Philistines?" Samson's marriage was most unfortunate. It allied him to the deadliest foes of Israel and

outweighed him, so that never again could he be so free as before in opposing the energies of his people. It is not often so in these days. Usually the wife is the saving portion of the family, religiously. Two-thirds of every church are women; and yet every pastor can bear testimony that it is not rare to find the conditions reversed. There are men who were reared in Christian homes, who in youth were active in religious work, but after their marriage they gradually lost interest in the things of the kingdom, and their wives are to blame. The young wife became interested in social affairs, was willing to substitute a reception for the weekly prayer-meeting, took only a passing interest in the religious life of the home, when she should have been most urgent, until at last, the man who, as a youth, was always in his place in the work and worship of the church, became known as a man of the world, whose only passions were money and pleasure.

There was a third factor in Samson's undoing, and the most significant of all. He trifled with sin. He began to lead an impure life, and from that moment his power began to wane. There is a curious thing about Samson's fall that is not often alluded to. Samson was a Nazarite. A Nazarite was one who had taken certain vows, among them the vow that he would not touch wine. There is no evidence that he ever broke this vow. He may have taken satisfaction in being able to say that the intoxicating cup had never touched his lips. But as one of the poets has put it, "What boots it at one gate to make defense, and at another to let in the foe?" The historian tells us of a certain Roman who was bravest of the brave, and yet was envious of other brave men, adding that his envy did more harm to the state than if he had been a coward. How many there are who defend, with stubborn courage, one gate of the soul, and yet allow the enemy to come trooping in to take possession through another. It may be covetousness. It may be unholy love. It may be insincerity. Even if one of the heart's gates be left unprotected the enemy is sure to come in and God is sure to go out, for no heart is large enough to contain both God and Mammon.

One of the saddest features of poor Samson's deplorable condition was his ignorance of the situation. The face of Moses in an elder day, we are told, had the glory of God upon it, and he was unconscious of it, a beautiful hint of his real nobility. But the glory of God had departed from Samson, and he was unconscious of the change that had taken place—an unmistakable evidence of the depths to which he had sunk. You have seen, perhaps, a dear one drawing near the gates of death. With sad heart you noted the change. You saw the hands becoming thinner, the eyes becoming larger, the breath becoming shorter. You knew the end was near, but the beloved seemed utterly unconscious of the situation. Only the night before the dear one said, "When spring comes I shall be strong again." In some such way as that the disease we call sin creeps over one. One day a duty is omitted, the next a deceit is practiced; the third the conscience is stifled when it tries to speak. Then the spiritual nature became weak unto death. To others it is all plain enough, but the man alone knows not that God has departed from him.

There was another chapter in the career of Samson, a sort of prophecy of a time ahead, when One should draw near just such helpless, broken lives and breathe into them the energy of a new and better life. The prison cell at Gaza became a place of repentance and tears. Like the prodigal of the parable, the wretch-

ed man came to himself. He realized, for the first time, his grievous blunders, his misspent opportunities and weakness in the sight of God and man. Lifting his sightless eyes to heaven, he pleaded for his old strength and because he was sorry for his sin God heard and answered his cry.

A few days ago I received a letter from a man, who asked this question, "What is the unpardonable sin?" to which was added this query: "Suppose a man had been a church member, but afterward had become an agnostic, had left the church and arrayed himself against Christianity, do you think there is any hope for such a man?" I learned from a subsequent letter that my correspondent was describing his own case. I replied by explaining as best I could the meaning of the unpardonable sin and then said, "When a man turns to God honestly and earnestly repenting of his sins and asking forgiveness, that of itself is proof that he has not committed the unpardonable sin, for the promise is, 'Him that cometh unto me I will in no wise cast out.'" And if these be one of godly parentage who once walked with the Lord's people, but has turned away and is not with the world's people, I say to you, that the Divine Father is waiting for you to return that he may forgive you and give you the old place in his heart and home.

#### WINNING ONE FOR CHRIST.

B. F. Sargent.

An artist once sought to represent the Christian life. When his picture was completed it represented a rock in the midst of an angry sea. Upon the rock was set a cross, and, clinging with both arms about the cross, a woman, dressed in white, with uplifted face upon which was shining a great peace. Beneath the picture were written the words: "Simply to thy cross I cling."

Several of us had this picture in our rooms at the theological seminary. It represented our highest ideal of faith.

But Johannes Ettel, the Swiss artist-preacher, made an improvement upon that picture. He represented the same angry sea, the same rock, the same cross and the same woman, but now with one arm she grasped the cross, while with the other she encircled the form of a sister, whom she was drawing up from "many waters" to a place of safety and peace by her own side. This picture might be called "Saved, to Save." Which picture best represents the church of Christ? Too often the first. The monastic view of the Christian life is well represented by one who devotes all his time and thought to keeping himself near the cross. To a large degree, the same picture represents the church of today. It must have been so with the thousand Congregational and Presbyterian churches in these United States which, during a whole year, received no member by confession. Intent on saving their own life, such are certainly losing it, as Jesus said they would. Every church member needs to learn the lesson that to save one's own life, he must be intent on saving some other life. That his faith will only grow by putting it out to work, and his love burn brighter when shared with someone needing it.

We may well thank God for the many ways in which souls are brought to Christ. Many have been brought to Christ in evangelistic meetings. Should the roll of our adult membership be called, it would probably show that more than half of these now in

service in the church entered in by the evangelistic gate. Some are entering by the Endeavor gate, and some by the Sunday school gate. I want to suggest as a way too largely unused, personal effort in bringing souls to Christ. Not all churches can open the way through evangelistic effort, but every church however small, has this best of ways just at hand. Even the most faithful preaching and earnest Endeavor service and best Sunday school instruction, will be largely ineffectual without personal service to make it effectual.

It is for this service that Christians are left upon this earth. "Ye are my witnesses, saith the Lord God Almighty," is the ringing summary of the older testament. "Compel them to come in," and "Let your light so shine," are Christ's words in the newer testament. Still later Paul commands the Philippians to "Hold forth the word of life," and James declares that "He who converteth a sinner from the error of his ways, saveth a soul from death." I believe there is a renewed conviction in the church today to do that work for Christ which represents the exponent of every form of service. That all other forms of activity still need this to make them effectual.

I believe also that, more than is usually thought, Christians are ready to engage in some form of personal work for Christ if the way of service were made plain to them. Believing that concerted action is always the most successful, the church I serve has adopted a form of covenant card, but slightly revised from the one used by Rev. Dwight L. Potter of the Union Street Presbyterian church, Oakland. It is as follows:

#### The Win One Band of the North Berkeley Congregational Church.

##### My Commission.

God said: They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever.

Would you be wise? WIN ONE!

Jesus said: Work today in my vineyard.

Would you work for Jesus? WIN ONE!

You have said: Lord, what wilt thou have me do?

Hear his answer: "WIN ONE!"

If you are desirous of doing your best for Christ and the Church, select one person to pray for; ask that one to come with you to God's house.

Continue to importune the Father for that friend until won to Christ.

If you will join the pastor and other members of this church in such blessed service, sign your name below, and hand the slip to the pastor.

Consult the pastor from time to time about your difficulties, the friend's objections, your success. It will help you and encourage him.

Covenant: Having selected one whom I greatly wish to see brought to Christ I enter into covenant with my God, to pray earnestly for that one every day for one year.

I will seek to be led by the Holy Spirit, and if opportunity offers will let that one know that I desire his conversion.

Name: .....

Dated: .....

Keep this card in your Bible as a bookmark for daily reading.

Name: .....

These cards were distributed at our last commun-

ion service, and to our delight have been signed by about half our resident membership. Those who have signed the pledge are termed the "Co-workers." It is our plan to have at least a monthly meeting, for prayer and praise, and for the mutual encouragement of each other's faith.

Ought not this plan of service to appeal to every church on this Coast? Some are planning for special evangelistic service. What would better prepare the way for such service than the personal work of its members in their effort to reach the unsaved? If no special services are contemplated, how important that the silent force of personal evangelism be active the year through! And the influence upon those engaging in this service must not be forgotten. Every one may not succeed the first year. But as one has said, "To have failed is to have striven; to have striven is to have grown." The prayer of faith shall save the sick, even those stricken with the dreadful malady of sin.

The object of writing this, that others may be induced to enter upon a like blessed service, leads me to add that the form of the card given above is still in type and neatly printed cards can be furnished to any desiring them at the rate of fifty cents a hundred, postpaid. Less number at the same rate.

"The glory shall be all to Christ,

The gladness be to us."

Berkeley, Cal.

## The Sunday-School.

BY REV. W. H. SCUDDER.

### Lesson 2—October 11, 1903.

In this chapter King David is shown in his period of greatest prosperity, and the realm in its largest extension. We can receive no better impression of the greatness of this ruler in Israel than by taking a brief view of the actual situation. The first verse of our lesson chapter indicates a period of change. Up to this time David had been occupied with the affairs of the kingdom. We have noted how he captured Jerusalem, made it the political center of the nation, and then consecrated it as the religious center by bringing the ark with great ceremony to the tent prepared for it. The next work shows David's organizing ability. No longer a chieftain, as Saul had been, he recognizes the necessity of regular forms of civil administration. Accordingly, he draws the royal circle about himself and family, making access to the king more formal, and putting a distance between his family and those of his officers. This was in perfect accord with the customs of Oriental monarchs, and marked the increasing influence of the nation, which was represented in the king and the alliances he made by marriage. But it was a very doubtful method after all. David sowed the seeds of much trouble in taking so many wives and establishing a royal harem. He invited dangers to the nation, and sorrow for himself in the act.

For the management and maintenance of the government, a distinctly military organization was provided. Immediately about the king was a royal bodyguard, the nucleus of which was the 600 that shared David's fortunes when Saul was pursuing him. The number was probably kept at this figure, those who fell out for any reason being replaced by foreigners, Philistines and Chevetihites. These may have been formed into companies over whom were placed the most distinguished "thirty," the whole under command of Ben-

aiah. Abishai seems to have been at the head of the "thirty." For the purposes of war the entire male population was pressed into service. It has been suggested that the census was for this end, and the draughted men divided into twelve sections, one to serve each month. Over this entire organized army Joab, the intrepid and able warrior, was placed as commander-in-chief. In this connection it would be instructive as well as interesting to trace the aggressive warfare that David carried on; we can but mention the campaigns: the Philistine war, which silenced that foe forever. The Ammonite war (ch. x), which extended the Israelites territory considerably; the wars with the Moabites, Edomites and Amalekites brought the eastern and southern countries under his rule, so that in a few years "the Israelites were freed from all fear of hostile attack, for they were masters of the Canaanitish world. From Philistia and Phoenicia to the Arabian desert on the east, and from the Lebanons to the Red Sea, David's sway was absolute" (Kent).

Beside the military organization David looked well to the civic necessities. Each tribe had its chief or captain (I Chron. xxvii: 16). The king had a set of counselors at the court. Official documents were kept safely by Shisha, the secretary of state; Jehosaphat was the state historian; Adoram was overseer of the important matter of tax levying; and two men noted for their wisdom, Ahithophel of Giloh and David's nephew, Jonathan, formed a part of the cabinet mentioned in I Chron. xxvii: 32-34.

But David was a thoroughly religious man, and realized the importance of strong religious organization. From the detailed account given I Chron. xxiii: 26 we can judge how carefully the king established the system which bound the nation together long after kings and princes were memories of the past. Two institutions must be specially noted. Two high priests were appointed: one, Abiathar, representing the line from Aaron through Eli; the other, Zadok, of whose claims to the position there is no satisfactory account, but who eclipsed Abiathar in Solomon's reign, and became the head of a long line of priests noted for efficiency and fidelity (Ezek. xlv: 15-31 and xlviii: 11). In a word, this was the beginning of the continuous priesthood in Israel, hence its importance. The other institution which became prominent and permanent was the prophetic. We have had a hint of the prophetic schools while studying of Samuel and Saul. Whether from these or because of special prophetic powers, two men became intimately associated with the king, and influenced the policy of the government. One was God, evidently associated with David during his exile; the other, Nathan, whose words from the text of our lesson. There can be no doubt of the power thus introduced into Israel's history. Prophet and priest vied with each other in influencing king and nation, down to Malachi, the prophet generally proving the stronger.

This rapid glance at the conditions in the state enable us to see how well David concentrated the nation, in all its parts and functions, about the capital and the king. How admirably he was fitted for the work Dean Stanley shows in the following summary. "But the main peculiarity of the whole must have been, that it so well harmonized with the character of him who was its centre. As his early martial life still placed him at the head of the military system which had sprung up around him, so his early education and his natural disposition placed him at the head of his own religious institutions. Himself a prophet and psalmist, he was one

in heart with those whose advice he sought, and whose acts he fostered. And, more remarkably still, though not himself a priest, he yet assumed almost all the functions usually ascribed to the priestly office. He wore (on occasion) the priestly dress, offered the sacrifices, gave the priestly benediction; he walked round about the altar in sacred processions; and, as if to include his whole court within the same sacerdotal sanctity, Benaiah, the captain of his guard, was a priest by descent; David himself, and "the captains of the host," arranged the prophetic duties and fixed the festivals; and his sons, as well as one of his chief functionaries, Ira, the Manassite, are actually called "priests." Such a union **was never seen before or since in the Jewish history.**" We are now prepared to understand our lesson more perfectly. David having built himself a royal palace, feels that Jehovah's dwelling place should not be so tame by contrast. It would exalt the king and lessen Jehovah. The remedy lay in erecting a royal temple for Jehovah. Communicating this thought to Nathan, the prophet at first entered heartily into the project, but that night received a communication from God, which, while it turned David from accomplishing his intention, forms a most important part of prophecy. It is a distinctly Messianic prophecy; that is, an utterance in connection with Messiah. A careful study of the passage discloses three main thoughts:

#### 1. The triumph of the kingdom of God on earth.

David could not build a "house" for God, but God would establish David's house. The continuation of this "house of David" is distinctly connected with the "throne of David" in v. 14, which makes it evident that it refers to him as king over the now firmly established kingdom. That kingdom was a type of the spiritual kingdom which is to pervade the earth, whose throne "will be established forever." Traced backwards, this prophecy is the fulfillment of Balaam's prediction. (Numb. xxiv: 17-19). The significance of those words will be seen from our study of David's wars. The scepter of David takes up the thought of the "scepter out of Israel." Still further back the promise to Abraham is now placed in the line of completion, the seed of David is fulfilling that which was affirmed of the seed of Abraham (Gen. xiii: 14-17), and that was the specific beginning of carrying out the former promise (Gen. iii: 15).

#### 2. The establishment of Jehovah's temple (12-13).

While the words find a fulfillment in Solomon, who actually built the temple, they are too general to be confined to him. The reference is not to Solomon, but to the "seed of David," nor to Solomon's temple, but to the ideal of which that was a material representation. That ideal carried forward to the second temple, then to Herod's temple, and on our Lord's representation, to God's dwelling on the earth in the temples of men's hearts. This is to be God's everlasting temple, and the care of it will be in the hands of those who have the spirit David had. We, therefore, can be builders of God's temple.

#### 3. The relation of men to God (vs. 14, 15).

The apparently specific promise is shown to be general in Ps. ii and Isa. ix: 7, and similar utterances. The idea that Israel as a nation, called out of Egypt, should be God's son (Deut. xxxii: 6) is altered and enlarged in David and his seed, and in Christ it comes to universal possibility (John i: 12). The process by which this relationship is to be perfected is made known. On the one hand there will be a chastisement which shall remove sin, that of a father who desires to perfect his

child. The idea is fully carried out in Heb. xii: 5-10. On the other hand, overshadowing it is the divine mercy which is to bring men through suffering, and sin to God by his redemptive power, a power realized in the "son of David," who gave himself in infinite mercy for the sins of the world.

## Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 11, 1903.

### Great Men of the Bible. What Joseph Teaches Us. Gen. xli: 14-16, 42-46.

The character of Joseph is one of the most exemplary and stainless of which the Bible gives us a record. He has been called the most perfect character in the Old Testament. From his youth up, although not entirely free from faults, his life is full of noble virtues bravely cherished and of the triumphs of faith firmly held. His is in more ways than the most even of Bible characters a model life and worthy of the most painstaking study. The life of Joseph was more than most lives eminently successful, and is from the standpoint of true success a most stimulating one. It was moreover a remarkably useful civic life and has challenged the admiration of statesmen of every age. It was a noble personal life and a beneficent public life—a great life in the largest and fullest sense, and the secret of it is found in the truth that it was a godly life—a life lived in the fullest dependence upon and loyalty to God and in its faithful clinging amid storm and stress to the highest and truest ideals. "It is not in me," he said, when asked by Pharaoh to interpret his dreams. "God shall give Pharaoh an answer of peace," and we read that in the prison God was with him and whatsoever he did he made it to prosper."

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The life of Joseph is full of useful teaching to the young. The record shows that while in his teens he lived a life much nobler and truer than his brothers. The older sons of Jacob were at that period of their lives vicious and unprincipled, especially the sons of Bilhah and Zilpah, but Joseph would not walk in their evil ways. We read that he brought to his father their evil report. In this he should not be charged with the vice of talebearing. Evil should not be concealed simply to shield a brother. Joseph was right in departing from their evil ways and explaining his conduct to his father. It would not have been right to keep Jacob in ignorance of his sons' follies, for he would thereby have been deprived of opportunity to correct them. In separating himself from them Joseph showed his noble spirit in his beautiful youth. He was not indeed without some fault himself. He was unwisely self-conscious and showed no little petty pride in his coat of many colors, and in relating his dreams which had better been cherished in his own heart, but he was only seventeen and his father had not acted just wisely in his old age. Partiality to certain children and a consequent seeming partial neglect of others always leads to trouble in families. Yet notwithstanding these weaknesses which age and discipline removed, he was a youth, singularly highminded and of very noble traits.

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Joseph gives us an example of chaste and moral manhood in the midst of a most corrupt and depraved court. He is now safe from his brothers' envy but as-

sailed by a worse foe. He is in Potipher's house in Egypt. A sad place for any young man who has not Joseph's strength of character. He has escaped the pit and the slave market, but is plunged into the vestibule of another pit, deeper and more foul than the other. Yet when solicited to do wrong his noble character asserted itself, and he answered: "How can I do this great wickedness and sin against God." Joseph came out of Potipher's house stainless and is a splendid type of the moral knighthood greatly needed in the opening decade of the twentieth century. Tennyson has given us a poetic picture of such a knight in Sir Gallahad, one of good King Arthur's knights of the Table Round. But that is only a poetic setting of the principle. In the actual life of Joseph we have purity actually won on the field of a possible Waterloo. Every young man has to fight this battle. There are Potipher's houses along every pathway in life. The only way to be clad in chain armor is to have a heart purified by divine grace. Garfield once said in a remarkable speech, "The fountains of political power must be made pure by intelligence and kept pure by vigilance," which applies to the fountains of personal character as well, only we need to remember with it Joseph's principle. "It is not in me." God alone can gird us for such a battle. "My strength is as the strength of ten because my heart is pure." But one element in the pure heart is always a childlike dependence upon the strength of God.

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Joseph is a speaking illustration of the fulfillment of the promise, "Them that honor me I will honor." He rises from the pit, from the slave market, from Potipher's house, from the prison to be prime minister of Pharaoh. Out of the smelting furnace of trial and slander his pure gold is lifted to adorn a monarch's presence. He was made a ruler over all his house; only in the throne was Pharaoh greater than he. His tory records no finer vindication of character than this nor any example of virtue more fully rewarded. God was with him and made him to prosper. The lesson we are taught here is that there is an advantage in integrity of character. It wins and holds even the world's respect. Had Joseph shown any less firmness or wisdom in his testing times at Pharaoh's court he had not received the reward he did. We cannot always control our circumstances, but by God's help we can control what we shall do under the circumstances. "It is not in the power of circumstances, prosperous or adverse, to alter our characters," though circumstances test and develop them. Character shines through every circumstance, and those who have real prizes to bestow are not looking for puppets to give them to, but those possessed of real character gold.

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Joseph was faithful in little things, and so afterwards became ruler over ten cities. Longfellow says, "The talent for success is nothing more than doing what you can do well, and doing well whatever you do." If one is really fitted for a place he will jostle into it some time, either in this world or the next. Joseph is a type of a diligent and faithful soul rewarded in this life.

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One other trait of Joseph's demands an emphatic word—he was generous and forgiving to those who had wronged him. He welcomed his one-time envious brethren at his brilliant court without a word of resentment or any attempt at punishment. He fell on Benjamin's neck and wept. He kissed all his brethren

and wept upon them. He permitted them freely to talk with him as in days gone by. He freely forgave them all. He is an Old Testament example of the New Testament principle of loving enemies. Perhaps in no other scene of his remarkable life do we see such loftiness of soul as in this. It was not at all like the ideals of his age. It was way beyond them and was a prophetic foreshadowing of the Christian age. His filial spirit is likewise noble and ideal. Is my father yet alive? Haste ye and go up to my father and say unto him, "Thus saith thy son, Joseph, God hath made me ruler of all Egypt. Come down to me; tarry not," reminding us of the fifth commandment. "Honor thy father and thy mother, that thy days may be long in the land which the Lord, thy God giveth thee."

### Woman's Board of Missions for the Pacific.

#### ANNUAL REPORT OF TREASURER.

From Sept. 15, 1902, to Sept. 14, 1903.

|                                              |          |
|----------------------------------------------|----------|
| Brought forward .....                        | \$532 89 |
| Alameda .....                                | 83 15    |
| Berkeley, First .....                        | 110 00   |
| Berkeley, First, Mrs. Caleb Sadler .....     | 10 00    |
| Berkeley, First, Mrs. Harriet W. Blake ..... | 20 00    |
| Berkeley, Park .....                         | 20 00    |
| Berkeley, North .....                        | 12 00    |
| Berkeley, North, C. E. ....                  | 25 00    |
| Berkeley, North, Jr. C. E. ....              | 4 00     |
| Campbell .....                               | 35 00    |
| Cloverdale .....                             | 20 00    |
| Collinwood .....                             | 5 00     |
| Field's Landing .....                        | 5 00     |
| Fruitvale .....                              | 10 00    |
| Glen Ellen C. E. ....                        | 7 50     |
| Green Valley Church .....                    | 2 00     |
| Haywards, Eden Church .....                  | 5 00     |
| Kenwood C. E. ....                           | 7 50     |
| Kenwood S. S. ....                           | 2 70     |
| Little Shasta .....                          | 15 00    |
| Lodi .....                                   | 10 00    |
| Mills College .....                          | 25 00    |
| Niles .....                                  | 25 00    |
| Oakland, First .....                         | 377 77   |
| Oakland, Second .....                        | 15 00    |
| Oakland, Fourth .....                        | 5 00     |
| Oakland, Market Street .....                 | 2 35     |
| Oakland, Plymouth Avenue .....               | 12 00    |
| Oakland, Pilgrim .....                       | 89 39    |
| Oakland, Pilgrim S. S. ....                  | 22 50    |
| Oroville C. E. ....                          | 3 00     |
| Oroville S. S. ....                          | 3 00     |
| Pacific Grove .....                          | 25 12    |
| Pacific Grove Cradle Roll .....              | 4 50     |
| Pacific Grove S. S. ....                     | 12 25    |
| Petaluma .....                               | 60 00    |
| Rocklin .....                                | 11 50    |
| Redwood .....                                | 12 00    |
| Rio Vista .....                              | 13 50    |
| Sonoma .....                                 | 10 00    |
| San Francisco First .....                    | 189 15   |
| San Francisco Third .....                    | 50 00    |
| San Francisco Plymouth .....                 | 103 00   |
| San Francisco Plymouth C. E. ....            | 5 00     |
| San Francisco Plymouth Mizpah Circle .....   | 18 00    |
| San Francisco Bethany Gleaners .....         | 23 00    |
| San Francisco Bethany .....                  | 33 65    |
| San Jose Kingdom Extension Society .....     | 80 24    |

|                                             |                   |
|---------------------------------------------|-------------------|
| San Jose C. E. ....                         | 15 00             |
| Saratoga .....                              | 60 00             |
| Stockton .....                              | 83 00             |
| Stockton C. E. ....                         | 10 00             |
| Santa Cruz .....                            | 50 00             |
| Santa Cruz Cheerful Workers .....           | 30 00             |
| San Rafael .....                            | 5 65              |
| San Rafael C. E. ....                       | 5 00              |
| San Mateo .....                             | 15 00             |
| Tulare .....                                | 2 00              |
| Weaverville C. E. ....                      | 5 00              |
| Utah Branch .....                           | 10 00             |
| Southern Branch .....                       | 2,887 85          |
| Washington Branch .....                     | 596 09            |
| Oregon Branch .....                         | 394 74            |
| Prescott, Ariz., Sunbeam Society .....      | 31 30             |
| Mrs. Singer .....                           | 1 00              |
| Collections .....                           | 33 56             |
| Cash .....                                  | 20 00             |
| Cradle Roll .....                           | 26 95             |
| Congregational Y. P. A. ....                | 374 84            |
| Sale Literature .....                       | 10 50             |
| Dr. Teel Whatcom .....                      | 60 00             |
| Trust Funds Mary J. Stewart .....           | 125 00            |
| Interest on money in bank .....             | 53 70             |
| Returned Postage Young People Society ..... | 3 55              |
| <b>Total .....</b>                          | <b>\$7,082 89</b> |

#### Disbursements.

|                                                          |          |
|----------------------------------------------------------|----------|
| For Advertising Annual Meeting .....                     | \$ 1 00  |
| Expense of Delegate Washington and Oregon Branches ..... | 65 60    |
| Express .....                                            | 25       |
| Postage .....                                            | 22 00    |
| Circulating Library Boxes .....                          | 6 00     |
| Circulating Library Books .....                          | 8 10     |
| Typewriting for Home Secretary .....                     | 5 00     |
| Lux Christi and Circulars .....                          | 9 57     |
| Annual Report .....                                      | 78 85    |
| Printing .....                                           | 6 50     |
| Incidentals for President .....                          | 18 00    |
| Expense of Speakers at Quarterly Meetings ..             | 5 95     |
| Cradle Roll Expense .....                                | 4 62     |
| Expense of Delegate to Capitola .....                    | 5 20     |
| Telephoning .....                                        | 35       |
| Sent American Board .....                                | 6,396 35 |
| Exchange .....                                           | 4 35     |

|                              |                   |
|------------------------------|-------------------|
| <b>Total .....</b>           | <b>\$6,637 69</b> |
| <b>Balance on hand .....</b> | <b>445 20</b>     |

\$7,082 89

Alice E. Dodge, Treasurer.

#### WHATSOEVER THINGS ARE PURE."

Part of one of the convents in Paris is fitted up as a great work-shop, where those of the unprotected girls who wish may learn almost any trade while sheltered from the perils that beset them in the Parisian "ateliers."

American parents, with criminal negligence, permit their daughters to flock to that city, where bad food, bad air, the feverish unrest and the jealousy of the atelier, together with the realism of the numberless art exhibitions, all combine to conspire against the physical and moral welfare of these girls of "artistic temperament."

One of the sisters in this covenant is an Irish gen-

tlewoman, born in Paris, a wonderful sculptress, and eager in her desire to render help to these young women. Many a time, when a girl comes to her with work from some outside studio, will she say: "Draw only what is beautiful, dear, that your soul may be filled with beauty, not with the hideous realism of that debauched and decrepit model."

In the convent workshop nothing that is weird, disfigured or repulsive is allowed to be copied; and while the pupils work the organ in the chapel close at hand is kept constantly playing. Whatsoever things are pure and lovely are kept before them, and all else so far as possible excluded.

## Church News.

### California.

**Kenwood.**—Three new members were received by letter at last communion.

**San Francisco, Sunset.**—Rev. Huber Burr, the pastor of this little chapel, is doing a good work. Under his leadership, and with God's guidance and blessings, we hope to move onward and upward in the cause of Christ.

**Redondo.**—Rev. Otto Anderson, who has been supplying the pulpit this summer, has been well received. His sermons have been full of meat and spirituality. The church has been lifted up and the Sunday-school and Christian Endeavor Society have taken a new start. The outlook is better than it has been for some time.

**Whittier, Plymouth Church.**—This church is making encouraging progress with large audiences at all services and a well-attended prayer-meeting. At the last communion service twenty new members were received, six on confession of faith. This is the first communion since the coming of Rev. Nicholas T. Edwards to the pastorate, and the indications are that the increase will be continuous. A cheering feature is the attendance at the evening service, which fills the church.

**Campbell.**—A large and enthusiastic reception was given the new pastor and his wife, Rev. and Mrs. Geo. E. Atkinson, last Friday night. The church was most beautifully and tastefully decorated, palms and ferns predominating. Although not yet settled in their new home, Mr. and Mrs. Atkinson were made to feel "at home" in every way. Appropriate Rally Day exercises were observed in the Sunday-school Sunday and everything points to a prosperous and successful year's work.

**Alturas.**—The people of this church, the only house of worship in Alturas, are hoping great things for the work in the church under the ministry of Rev. William Bair; and judging from his work so far, there seems to be no fear of a disappointment. He is just the man for the place; so think the people generally, as well as the active members of the church. Our meetings are well attended; our Sunday-school is unusually prosperous; and our Christian Endeavor Society is wide awake.

**Manhattan Beach.**—A successful Sunday-school, organized by Superintendent Case, has been maintained for three months at Manhattan Beach. This new seaside resort is only eighteen miles from Los Angeles, accessible by trolley cars and beautifully located for both permanent residence and summer sojourning. Preaching services were held during July and August, and lots have been donated for a church building. It is hoped

that another season will find so many resident there as to warrant a church organization and pastoral care.

**Auburn.**—Our C. E. Society gave a reception to the high school on the 18th. The entire faculty and about forty students attended. It was a great success. For some reason the dance, planned after our invitations were out, was a failure. The pastor's oldest child has recently passed through the experience of her first day at school. A farewell reception was given on the 19th to Rev. John T. Shurtleff, rector, for ten years, of St. Luke's Episcopal church, who has accepted a call to Eureka. The attendance was large from all our Protestant churches. Auburn is sorry to lose this man of God.

**Pasadena First.**—Last Sunday the call was issued for two church meetings for this week, the first for Wednesday evening, to consider the revision of the constitution of the church, and the second for Friday evening, to hear the report of the Ways and Means Committee, relative to the future location of the church. A beautiful example of Christian co-operation was shown upon the removal of the camp of Mexican laborers to whom the C. E. Society of this church ministered, to North Pasadena, when the Lake Avenue C. E. Society assumed all responsibility for the work, retaining the same helpers from the Spanish church, Los Angeles. Last Sunday a delegation was sent from First church carrying thirty New Testaments, to be distributed to the men as a gift from the Society. The men have manifested a deep interest in the leaflets previously distributed, and the Bibles were received gladly.

**Pasadena, Lake Avenue.**—Rally Day was observed last Sunday and its significance was apparent. It means a great deal for those little ones to complete the assigned work and pass the examinations. Many an older heart was touched as those fourteen graduates of the primary room recited in concert the Ten Commandments, the Twenty-third Psalm, the Beatitudes, the Lord's Prayer, the Books of the Bible, the names of the Apostles and the Apostles' Creed. The exercises were conducted by Mrs. C. A. Scoville, assistant superintendent, and the diplomas presented by Miss Mabel Merrill, superintendent. These two workers are entitled to much credit for the high plane to which they have raised the Primary Department, and for the excellent progress made. Mr. A. B. Palmer, the superintendent, welcomed the young graduates into the main room and Deacon Longfellow closed the program by some excellent advice to the older ones.

### Washington.

**Tacoma, First.**—Pastor Ford, after a delightful outing, resumed labors early in September, and Rally Day was observed the last Sunday of the month. Through the munificence of a member of the congregation a dollar is pledged for every one raised by the people up to fifteen thousand, for a new edifice. Considerable has been subscribed and the outlook is bright for a house of worship, modern in structure and commodious in equipment. The pastor is much encouraged.

**Lakeview.**—Though organized in 1882, this church never dedicated a house of worship until Sunday, September 20th. Then, though the afternoon was rainy, the auditorium was well-filled and all heartily joined in the services. Supt. Scudder preached the sermon on "The Christian as a Light." Supt. Green offered the prayer of dedication. Lakeview is joined with Steil-

acoom under the pastorate of Rev. H. B. Hendley, formerly of Minneapolis. To his wise and strenuous efforts is due the new church edifice. The cost was \$400, all provided without appealing to C. C. B. S. This is about the eighth church in Washington built without assistance from the Building Society.

#### Oregon.

Pendleton.—Rev. Jonathan Edwards, though finding the work by no means easy, is encouraged by the attendance and the general outlook. He hopes some day to see the church in a location more favorable, but realizes the expense attendant thereon is just now greater than can well be borne by his faithful people, though the present plant could be sold for a good price. He is now preaching on Sunday mornings a course of sermons on "The Genius of Christianity," his idea being to give a "Rational and Practical Presentation of the Elementary Principles of Christianity." He is pleased with the attendance thus far. Having spent several days in Seattle at the Congress in May, he feels he must deny himself the pleasure of attending the State Association at Oregon City.

#### Nevada.

Reno.—Rev. M. Burkett, who has been preaching here for several weeks, has been called to be pastor. Mr. Burkett has already a hold on the hearts of all in the community, both in the church and out. The outlook is encouraging.

### PROGRAM OF THE SOUTHERN CALIFORNIA STATE ASSOCIATION.

The provisional program of the Southern California State Association, to be held October 12th to 14th, 1903, with the First Congregational church, Los Angeles, is as follows:

Monday evening.—Sermon.

Tuesday, a. m.—Organization: "Modern Need of Doctrinal Teaching"; "Mission of Congregationalism in Southern California." Devotional hour.

Tuesday, 2 p. m.—"Present Problems of the Sunday-school." Symposium on "The Church and Labor"—"What has the employer a right to expect from the church in the solution of his difficulties?" "What has the workingman a right to expect from the church in the solution of his difficulties?" "How the minister should treat this question."

Tuesday, 7:45.—"The Gospel for the Neglected"—"Japanese and Chinese Work." "A Home Missionary Example." "The Gospel for the Business Woman."

Wednesday, 9 a. m.—Report of the churches. "Consolidation of Benevolent Societies and Literature." "Fifty Years of Church Building." "Developing Benevolent Resources." Devotional hour.

Wednesday, 2 p. m.—Ministerial Relief. "Christian Education in California"—Pomona College, Pacific Seminary. Communion.

Wednesday, 7:45 p. m.—"The World Mission of the Church"—"Missionary Methods for Young People." "What Christ Is Doing for My Field."

Thursday, a. m.; 9 to 12, a ministerial retreat conference, at which it is hoped every minister will plan to attend.

The same equalizing of railroad rates for ministers will be made this year as last. This year the expense to the minister in the most distant field will be less than \$3 for the round-trip; owing to the fact that so large a percentage of the ministers live in and around Los Angeles, and these all will help to bear the ex-

pense of their brethren in the remote fields. Last year it was but \$3.50 for the round-trip to those farthest away. Brethren, plan to come, one and all.

### Oregon Letter

By George H. Himes.

The first year of Rev. Elwin L. House's pastorate of the First Congregational church closed with September 13th. That day was made the occasion of a "Rally Sunday" in all departments of the life and work of the church. The pastor gave a review of the work for the year, and pointed out the causes for thanksgiving, as well as giving reasons why a greater work had not been accomplished. The additions of new members have been as follows: One hundred and thirty-six, 56 on confession of faith and 80 by letter; average attendance the whole year, morning, 343; evening, 446. There were two services every Sunday during the year—no intermission of even one service during vacation. All in all the conditions were considered to be highly encouraging, but in view of the opportunity, as well as the responsibility, presented to this church, the pastor made an earnest plea for greater faithfulness to Christian duty, with the hope that a far greater work might be accomplished in the coming year than in the past. The outlook is very encouraging.

The pastor's reception and annual reunion of members, under the auspices of the Ladies' Aid Society, given on Sept. 18th, was largely attended and a most delightful affair. The church parlors were handsomely decorated with autumn leaves and trailing vines, and light refreshments were served.

Work on the new church edifice at Highland, a Portland suburb, is progressing rapidly, and will be enclosed in another week. The season thus far has been most favorable for all kinds of outdoor work.

Mrs. Alvin C. Brown, an Oregon pioneer of 1847, and for more than fifty years identified with the school life of Pacific University and the Congregational church at Forest Grove, was called to her reward on the 22d inst., at the age of 71. Her husband was the grandson of Mrs. Tabitha Brown, who began the school which is represented by Pacific University of today. Mrs. Brown lived an honored and useful life and is survived by her husband and five of her nine children.

The annual reception by the Faculty of Pacific University to the students and friends of the institution, took place on the 18th inst., and was a thoroughly enjoyable affair.

The formal inauguration of President William N. Ferrin at Pacific University will occur on Oct. 14th next, at Marsh Hall, at 10 a. m. Mr. H. W. Scott, the first graduate, editor of the Oregonian, will give an address. The event is one of much importance to the institution, and preparations are being made to celebrate it in a befitting manner.

Deacon A. E. and Mrs. Rice, for many years members of the Hillsboro church, celebrated their golden wedding on Sept. 19th. Two sisters of the deacon and a son and daughter, with a number of grandchildren, came from Iowa to be present at the happy occasion.

The trustees of the Sunnyside church determined a few days ago to repaint their house of worship. Accordingly last Sunday morning Pastor Staub presented the idea in such a captivating way that the purses of his members were unlocked, and lo! the entire sum

necessary to pay the bill was raised in less than ten minutes.

Last Monday it was the duty of your correspondent to endeavor to locate the site of the first saw mill and first grist mill in the domain of the United States. With the aid of such data as has been acquired during the past years this work was accomplished. The flour mill was about four and a half miles above Vancouver, and the saw mill a mile and a half farther up—both on what is now the Washington side of the Columbia river. It is difficult to fix the exact date of the construction of these mills, but it is believed to have been soon after 1824, as that is the year that Dr. John McLoughlin established the Hudson Bay Company's interests at "Point Vancouver," so named by Lieut. Wm. R. Broughton in 1792, in honor of his chief, Capt. George Vancouver. Both mills were in active operation in 1836, and are referred to by Mrs. Dr. Whitman in her diary. The structures were rude ones, to be sure, and of very small capacity, but sufficient for the early demands upon them. The first buhrs for the flour mill were made from native stone by Wm. Carmon, but these were replaced by a set imported from France in 1836. The lumber mill had a capacity of about one thousand feet a day—not more than two thousand in 1845—when lumber was shipped by the Hudson Bay Company to San Francisco, and also to Sandwich Islands, and sold, there is good authority for saying, all the way from \$150 to \$250 per thousand. It is a far cry from that insignificant, primitive structure to the magnificently equipped mills on the Pacific Coast of today, whose daily output aggregates high up in the millions of feet, with a demand in every quarter of the globe.

Portland, Sept. 27, 1903.

### The Washington Letter

By I. Learned.

The Fifteenth Annual Meeting of the General Congregational Association of Washington was held September 22d-24th, with the church at Dayton, Rev. John D. Jones, pastor, in their new building, recently completed and dedicated. It was not so largely attended as usual, because of the attendance at the Congress at Seattle in May, and also because of the early gathering of the local associations at Aberdeen, October 13th-15th, and Victoria, November 3d-4th. And yet there was perhaps more than the usual number of lay delegates in proportion to pastors and other ministers.

On assembling at 4 o'clock p. m., an organization was easily and quickly effected in the choice of Rev. T. W. Walters of Pilgrim church, Spokane, as Moderator, and Rev. H. B. Hendley of Steilacoom as Scribe. Later in the session, Rev. Harry M. Painter was made Assistant Moderator.

The general topic for the program was evangelization, and immediately following the organization we were led into a conference on Foreign Missions by District Secretary Rev. H. M. Tenney, the leading question being, "How can the District Secretary be most helpful to the churches?" The answers came from several, and their sum was this: "By putting himself into the closest possible touch with our churches. Not merely the stronger of them, but the weak churches as well, for the purpose of interesting them in their own obligation to be instruments in saving the foreign as well as the nearer home world. Magnifying the educational process and training these young churches to service as a child is trained in the home to serve the household and the neighbor beyond.

It is expected that a month or more of the time of the new Foreign Secretary may be spent among our Washington churches. It was pleasant for all to notice the warm greeting given Secretary Tenney as he came to stand before us for the first time. We hope he will be able, too, from time to time, to advise us of the coming of a living missionary fresh from the field of service who can be used by some one or more of our churches, to awaken additional interest in the evangelization of those whom we call foreign.

The Associational sermon was preached by Rev. H. C. Mason of Pullman, from the text, "As seeing him who is invisible." This was followed by the communion, Revs. H. M. Tenney and F. E. Whitham officiating. On the opening of the second day reports were made by Committees on Publication, the two Academies and Whitman College, and were heard with interest. Both academies reported encouraging conditions, but neither were beyond the need of large assistance for their maintenance.

Puget Sound Academy has prepared plans for a young ladies dormitory and will push at once a canvass for the means to erect. No steps will be taken toward building until the full amount is pledged for that purpose and the furnishing. About six thousand dollars will be required.

The Narrative of the Registrar indicated numerous changes in the pastorates, but in every other condition nearly all the reports indicated growth and advancement. This was followed by the report of Superintendent Scudder, telling us more of some of the characteristics and peculiar difficulties and encouragement of the work.

Rev. H. E. Mason of Medical Lake presented a very carefully prepared and inspiring paper on the "Enduement of the Spirit."

Instead of a formal report by the Superintendent or our Sunday-school Society, ten-minute addresses were given by each of the four workers in that field of service; by Rev. A. R. Johnson on "Openings in Northern Idaho and How We Are Meeting Them"; by Rev. J. T. Percival on "Demands in Eastern Washington: Shall We or Others Supply Them?"; by Rev. J. M. Dick, who being unable to come from the west side of the State had sent his paper, on "Pioneering in Western Washington: What the New Worker Sees"; and by Superintendent Green on "Is the Work Worth the Cost? How Shall It Be Met?" One pastor remarked in reference to these papers, later in the day, "I believe I am getting converted; those papers were really interesting to me."

President Penrose was unable to be present and the topic of "Church Finances" was not considered.

Secretary Wikoff of the Building Society, being present with us, discussed the usefulness of the aid which gives to needy churches the necessary building for worship and the parsonage which makes a home for the family of the pastor and teacher.

On the evening of Wednesday three laymen's addresses were given, occupying the entire evening. Their topics were: "The Christian in the Family," by D. S. Johnston of Tacoma; "The Christian in the Church," by Hon. J. A. Perkins of Colfax; "The Christian as a Citizen," by Hon. Stanley Hallett.

The first is an active business man with stores in both Seattle and Tacoma; the second is a resident of thirty years in business and for many years a banker; and the last is a State Senator in the last Legislature. It is the desire of our committees of our Associations

to have an increasing number of our laymen participating in these meetings.

Thursday, or the third and last day, was perhaps the best of all in interest and effective work, a large portion of which centered about three papers or addresses: "What Shall We Ask the People to Believe?" "The Necessity of Bible Study"; and "How to Increase Bible Study." The first was by Deacon Edwin Eells, the next by Rev. H. B. Hendley and the last by Rev. T. W. Walters. On the conclusion of these we were led in the discussion of them by Rev. J. H. Bainton of Colfax. Many others took a part, perhaps more than upon all other themes combined.

Upon coming together in the afternoon all seemed the more ready for the "Retreat—Realizing the Kingdom of God" which filled all our hearts and all the afternoon hours. Rev. Edward Lincoln Smith was our leader. Partly by Bible reading and otherwise by brief but thoughtful addresses from four of the brethren, the Holy Spirit guiding, we were held very close to the heart and purpose of the King of the kingdom.

The writer was not able to hear the speakers of the evening, but the "Horizon of Christ" was the theme upon which Rev. H. M. Tenney was to address us.

The discussion on "The Constitution of the Proposed State Home Missionary Society" resulted in referring the whole matter to the local Associations for their advisory action. There did not appear to be the same enthusiastic interest which was seen a year ago, and it is quite possible that the matter may be altogether laid upon the table at the next meeting.

The matter of the scheme of union entered into by Congregationalists, Methodist Protestants and United Brethren was presented during the sessions by Rev. Austin Rice of Walla Walla, and resulted in the adoption of resolutions favorable to such a union.

Resolutions renewing our comity relations with the Presbyterian body and revising them were adopted.

Special action in reference to attempting to develop an interest in family worship and a plan to that end was taken.

The committee appointed a year ago in reference to Benevolence Calendar reported very favorable results in the increase of offerings and recommended their adoption for the coming year. Superintendents Greene and Scudder were re-appointed as such committee.

In the matter of the increase of attendance at the meeting of the Association it was voted that one-half of the expenses of transportation of the pastors, in excess of five dollars, be paid by the treasurer of the Association, provided that the church has paid its annual assessment prior to that meeting.

The place of the next meeting was left undetermined.

Seattle, Sept. 26th.

#### NOTICE.

#### To Those Attending Meeting of General Association of California, Oct. 6-9.

Each one purchasing a full ticket to Woodland must ask the agent of whom he purchases his ticket for a certificate. After presenting this to the Registrar of the Association while at Woodland for his signature, the certificate (if fifty of them are used) will secure a one-third railroad rate returning. This applies to tickets bought at Santa Fe stations as well as at Southern Pacific stations.

H. E. Jewett, Registrar.

#### Notes and Personal.

After October 1st the address of Rev. C. C. Cragin will be Campbell, Cal.

Miss Carrie E. Singer, daughter of Superintendent F. J. Singer, has gone to Claremont to attend Pomona College. Claremont is about thirty miles from Los Angeles. The altitude is sufficient to make it healthful. The school is our denominational one, and worthy of the support of Congregationalists, North and South.

The Congregational church edifice at Panama, Kern county, will be dedicated to the service of God Sunday, October 4th, 1903. A general attendance of residents and friends from near and from far is cordially invited. A noon lunch will be served to all. Families who can do so may bring such provisions as are convenient.

Last Sunday the pastor and people of the North Berkeley church had the pleasure and inspiration of welcoming and hearing at their Sunday-school, Christian Endeavor and church services, the Drs. Null, who are going as medical missionaries to Korea. Hearts, young and old, felt, as they looked into their faces and heard their words, that they would, in that distant land, follow in the footsteps of their Divine Master, who, when on earth, healed the sick and preached the gospel to the poor.

The Congregational Education Society, Boston, has just opened a new school in Vernal, Utah, a village of 800 people, one hundred and fifty miles from a railroad. The Society has also taken upon its list of aided institutions the French-American College, Springfield, Mass., and will hereafter make appropriations towards its current expenses. The Directors of the Congregational Education Society have, for two years, been carrying on a theological seminary for whites in Atlanta, Ga., but inasmuch as the American Missionary Association, a Congregational Society doing educational work among the blacks, has been in the South since the War, it was thought best by the Directors of the Education Society to withdraw and leave the field to the American Missionary Association, which will hereafter conduct the Atlanta Theological Seminary.

Many words of helpful sympathy and comforting suggestion have been received by Rev. E. D. Haven and his wife in his sick room in their San Jose home. The beautiful letter, with its generous "love-gift" enclosed, from the Rocklin church has given unspeakable comfort and gratitude. After six years of absence from Rocklin the work Mr. and Mrs. Haven did in that little church has not been forgotten, nor the love they left in the hearts of its members grown cold. They have written a letter of appreciation and heartfelt sorrow, and with it sent a "love-token" of forty dollars. This from the little church, many of whose former members have gone to other homes, speaks much for the abiding power of personal work faithfully done, by this pastor and his wife, as well as the loyal affection of the people. The letter says: "Mr. Yarrow told us from the pulpit Sunday evening how ill Mr. Haven is, and we sang his favorite songs." From each one by name comes a message, "I have been praying for you ever since"; "I pray God to sustain you both"; and many other personal and touching words.

Beware of pampering yourself. The fewer your needs the greater will be your riches.

## ROBERT MOFFAT.

Moffat sought to benefit the white settlers and the natives. On one occasion he was asked to conduct family worship in a home where he was a guest. When the family gathered he asked the host, "But where are the servants?" "Servants," said the host, "what do you mean?" "I mean the Hottentots, of whom I saw a great many on your farm." "Hottentots! Do you mean that, then? Let me go and call the baboons, if you want an audience of that sort. Or, stop, I have it. My sons, go and call the dogs that lie in front of the door; they will do." Moffat said no more. He read and expounded the words, "Truth, Lord, yet the dogs eat the crumbs that fall from the children's table." He had only spoken a few words when the host arose and said, "Will you sit down and wait a little? You shall have the Hottentots." When the family retired for the night, the host said, "You took a hard hammer, but you broke a hard head with it."

For nine years the missionaries toiled and suffered, but saw no spiritual fruit. They were constrained to say, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" In those dark years Mrs. Moffat was asked by friends at home if she needed anything. She said, "Send us a communion service; we shall need it some day." It was two years before the communion service arrived. By that time the ingathering had begun. The people believed the message. Their songs and dances ceased. Instead, the songs of Zion were heard and the outpourings of the soul in impassioned prayer. Men and women with broken and contrite hearts confessed and forsook their sins. They acknowledged Christ to be their only Savior. Dirt and idleness and indecency gave place to cleanliness and industry and propriety. Women came to Mrs. Moffat to be taught to be good wives, mothers and housekeepers. Comfortable homes were built and the ground was cultivated. Prayer-meetings were held, which often lasted till dawn. The converts urged their friends to accept Christ. There were other practical results. A new and larger house of worship was erected. A brick school went up. Women were given their rightful place in society. Chairs, tables, beds and candles came into use. The sick and dying were tenderly cared for; the dead were buried. The missionaries were astonished at the gracious and plentiful answers to prayer. The natives used to say to him, "You tell us about King Jesus; you talk to us about Jehovah; let us see the first Bechuana that will bow the knee to your King Jesus." The time came when he could say, "We can point, not to one, but to hundreds, who have yielded obedience to the Lord Jesus; who are adorning the gospel they believe; who are living epistles known and read of all the heathen around, who admire, wonder and note the change. The robber has become honest, the unclean chaste, the murderer feeling, and individuals who were once a terror to all around them are shedding tears of contrition over the sins they have committed." At first the natives laughed at him when they saw him making candles. They thought he could make better use of his fat meat by eating it. One of the first signs of hope that gladdened his heart was that they began to make tallow dips and light up their homes after sunset. It was an indication that they had caught a glimpse of that Light that lighteth every man coming into the world.

The missionaries rejoiced with a joy that was unspeakable and full of glory. Mrs. Moffat said, "You can hardly conceive how I feel when I sit in the house

of God surrounded by Christian natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been conferred upon me which all the kings of the earth could not have done me. I am happy, remarkably happy, though the present place of my habitation is a single room, with a mud wall and a mud floor."—A. McLean in *Christian Century*.

## A MICHIGAN BANKER'S DISTRESS.

A banker in Allegan county, Michigan, three or four years ago voted to license the saloons, and they were brought back into the county. A few weeks ago ex-Senator Humphrey was at a hotel in Allegan, and looking out he saw the banker walking back and forth in front of the hotel barroom and looking in when any one opened the door. The senator went out and spoke to the banker.

The banker said:—"Senator, I am uneasy about my boy. Do you think he may be in the saloon. Did you see anything of him?"

"Yes, I saw him in the back room of the saloon playing cards and drinking," replied Senator Humphrey.

The father seemed speechless for a moment, and then from a heart full of distress he cried out, "O God! how shall I save my boy from ruin?"

"You have a grave problem to solve."

"I would give half I am worth to destroy every saloon in the country," said the banker.

"Ah! It seems cruel to remind you of it now, but you should have come to that conclusion when we wanted you to join in the fight to keep them out of the county. Now they have your boy, and I do not know what you can do. May God help you."—Selected.

## Mrs. Una Keyes Jones.

On September 23d, there passed into rest a beautiful spirit in the person of Mrs. Una Keyes Jones, the wife of Rev. J. Lewis Jones, who is pastor of the Congregational church at Ione, Oregon. For several years she had been fighting an even battle with incipient tuberculosis, when on the night of the great Heppner flood, the inhabitants of Ione, which was in the direct path of the flood, sixteen miles further down, were warned to fly to the hills. Mr. Jones and his family were among the number who sought safety by taking refuge on the hills, but the wet earth and the rains that accompanied the storm gave her a cold from which she could not rally, but went into a rapid decline, which ended in death on the 23d. She was born in Whitehall, Mich., September 15, 1872, where she spent the early years of her life on a farm, graduating from the High School in 1891, and from the Cook Company Normal School, Chicago, a year and a half later. She taught in the public and high schools of Fostoria, Ohio, and on June 18, 1895, she was united in marriage to Rev. J. L. Jones, and the rest of her life was an untiring laborer with him in Home Missionary fields at Clearwater, Appleton and Madison in Minnesota, and at Huntington and Ione in Oregon. Here she fell asleep, surrounded with loving friends and a sorrowing church. She was patient in extreme suffering, loyal to her Lord and Savior, devoted to her husband and children, and a splendid worker in the church. She leaves a husband and four small children. The funeral services were held in the church and were conducted by Superintendent C. F. Clapp, assisted by Rev. Mr. Brown, the local pastor of the Baptist church.

### Intellectual Strength.

The test of modern fiction may be found in this. Does the reading of this story leave me purer, stronger, more interested in the world, with wider, nobler ambitions, with more love for human kind, with higher aspirations for daily toil. That is not too severe a test to apply to our reading of modern fiction. I believe a book that does not answer such a test as that will in time cease to be of any real value to a healthy intellect.

But in the world of books we cannot linger too long in one thought of what will make us stronger men and women intellectually. Only, as we leave this point, just this word. Read the best, and read a great deal. But read with thought and judgment and a definite purpose. Life is too short here and too long hereafter to spoil it with pouring through the mind the silly, weak, foolish, harmful, little sentimental love stories that flood the market, and too often drown out the rich life of the boy or girl who gets caught in its whirl. It is right and wholesome to read love stories, and people will write them and others will read them as long as intelligence and printing presses endure. But read the best, the strongest, the purest. For there are such. Bacon says that "reading maketh a full man." But there is a great difference between a bag bulging out with dirty rags and a bag that is bulging with gold nuggets. If you fill your mind fill it with the golden thought of both past and present.

Another help to intellectual strength is writing. I don't mean keeping a diary and putting in it an account of your feelings. I wonder if any boy or girl does that nowadays. I do not know of any. Yet even that kind of writing has its value, and many of the useful strong minds of the world have kept such journals and owed much to the habit of expressing themselves in writing even when it was not intended for the public eye. But I mean writing as if you meant it for publication. Nothing is quite so stimulating to a healthful mind as writing out one's thoughts in a readable form. Sometimes you hear authors talking as if the main object of writing was to appear in print and get large sums for articles. Whereas, the intellectual delight of constructing an article, an essay, or a story may be one of the purest joys a young man or woman ever knows.

Another help to intellectual strength is public speech. Under this head I would place conversation. Good talkers are rare. The habit of cultivating conversation is a habit stimulating and strengthening to the mind. It is astonishing how small is the range of subjects most of us

possess. What has been called the art of conversation is very little studied. It really belongs to the arts that please, for good conversation is an unselfish attempt to be agreeable, put others at ease, as well as enlarge the sweep of one's own gifts. But the practice of public speech for the purpose of persuading people, or informing them, or even entertaining them, is a practice full of intellectual strength. The members of the Endeavor Society have a splendid opportunity here to help themselves to a power which may prove to be of untold value in after life. There are certain good rules to obey in public speech which we do well to remember. First, have something to say. This is absolutely necessary. Second, say it because you believe it and want others to believe it with you. And third, after saying it, stop. As in writing, almost the entire value to the strength of the mind in speaking consists in the fact that one has a real message to deliver to an audience. I know of nothing quite equal to the joy of looking humanity in the face and giving it a message that burns to be spoken because the speaker is not able to keep silent over a truth which he wants the world to feel with him. And such a joy always carries with it an intellectual growth. The mind of man never rose to higher levels of thought or feeling than when exercising itself in the divine exercise of persuading humanity to a higher life.

Another aid to intellectual strength is good companionship. If it is true that "a man is known by the company he keeps," it certainly is true that the intellectual vigor of any person is increased by the best companionship. An athlete never learns to excel in any sport until he contends with either his equals or his superiors. It is good to hear the best lecturers and orators, to meet as many noble people as you possibly can in a lifetime. And the choice of friends, which is often a voluntary choice with young men and women, is something which may influence all the after life.

In the great companionship of man and wife, the man should be careful to see something besides fine clothes and society manners. We are all more or less dependent on our surroundings for our growth, and it may make all the difference between happiness and bitterness, how we choose the friends and companions who are to be so much to us in the way of daily influence. Strong minds always energize others who are in sympathy. Put great men in one another's company and they will become still greater. More than half the real value of a college course consists in the companionship of students

who are an inspiration to one another. In the class-room, in the debating society, in the contests, it is the contact of mind with mind that gives added strength to all. —Chas. M. Sheldon, D.D., in "Christian Herald."

"Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the heart a positive gospel. Don't speak in a monotone—the voice has numerous keys; play on as many as possible. Don't harp too much on one string—variety is pleasing, and God's word gives ample choice of themes. Don't tire people with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest human pipes give forth no music unless filled with the divine breath. Don't bawl or scream—too much water stops mill-wheels, and too much voice drowns sense. Don't scold your congregation or your burden-bearers. Don't go on after you have finished, saying, 'As I said before'; if you said it before say something else after; let the clatter of the mill cease when the corn is ground."—Dr. S. A. Northrup.

### Grandmother's Rules.

Think three times before you speak once.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest. —Presbyterian Record.

### Gaining Strength Daily.

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## "FRUIT OF THE LOOM."

Men and women of taste and judgment go into ecstasies over the wonderful patterns, textures and colors which are "the fruit of the loom." But there is one fruit of the loom they rarely consider, and that is the frail and faded woman, old before her time, because necessity compels her to work under conditions, which send her more favored sister to bed and the doctor's care.

The diseases which weaken and torment women, may in almost all cases be cured by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness.



"I had female trouble for eight years," writes Mrs. L. J. Dennis, of 828 East College Street, Jacksonville, Ills. "Words cannot express what I suffered. I sought relief among the medical profession and found none. Friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed ninety-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing-down pain, and such distress every month, but now I never have a pain—do all my own work and am a strong and healthy woman."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Pleasant Pellets should be used with "Favorite Prescription" whenever a laxative is required.

### Two Lives.

There were two little seeds. One got lost in the cellar and one got lost in the garden. But the cellar seed—it was named schwartz fungus—said to itself:

"I like this dark place. I shall never have to look at the nasty hot sun. I shall not have to work as he makes all the seeds he sees do. I can just lie here and be cool and sleep as long as I like. Whenever he peeps through that slit in the wall I'll hide."

Thinking that, little schwartz fungus became a pale, dirty-white, pulpy, poisonous thing; that loved nothing but spiders, and loved them because they caught flies and devoured them in dreadful dens.

The other seed was called "forget-me-not," because it loved the sun, and while it lay in the earth, so little and so ugly, began to feel as the thief by the cross, and to

say to the sun as the thief said to Christ, "Remember me."

All day long this tiny seed, which could not talk, kept thinking the praises of the sun. By and by it felt itself drawn up out of the earth toward the sun, whose praises were in its heart, until at last the sun himself got into the seed and shown into the seed's body in blue and yellow and green rays, making leaves and flowers so beautiful that all the children loved them.—William Burnet Wright.

### Independently Poor.

She always had a good time, the other girls said of Jessie; said it half-enviously, some of them. Her home was an old-fashioned, rather shabby house, where the furnishings and style of life were of the plainest, but she cordially welcomed her friends there, and shared with them what she had without pretense or apology. She wore her plain clothes in the same way—prettily and daintily made, but inexpensive always—and made the most of whatever pleasures came in her way, without regard to appearing in costly array.

"You seem to get so much satisfaction out of everything, as if you were independently rich," said a discontented acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich I am independently poor, and I suppose that is the next best thing to be; don't you think so?" laughed Jessie.

After all, it is the independence that counts, rather than either the wealth or the poverty.—Evangelist.

### Christ's Opportunity.

"Whatsoever ye ask, believing, ye shall receive," He says, as if there was some other condition besides his own great love which must decide whether any special prayer should find its answer. When the needy men and women come to him, we find ourselves watching to see which of them he will receive, and we are sure as we watch that it is not a mere whim of his which will decide: there is some law which binds him with necessity.

Surely everybody who has read the gospel at all sympathetically has felt this. I seem to hear, as I read, the sound of a great sea of might and mercy shut in behind

necessities which it cannot disobey.

I seem to hear it clamoring to escape and give itself away along long stretches of the wall which shuts it in; and then I seem to see it bursting forth rejoicingly where some great gate is flung wide open and it may go forth unhindered to its work of blessing. So seems to me the story of the power and love of Jesus held fast under the conditions of the faith of men.—Phillips Brooks.

### The Privilege.

We do not know, in our ordinary living, the full privilege of prayer; and therefore it loses for us, sometimes, its richness and its blessing. But when we let it range throughout the whole circle of life, it makes God a personal present friend to us—one to whom we can turn at any moment, and one through whom we can rise above the perplexities, and lose the anxious cares that press upon us.—Timothy Dwight.

A handsome clock displayed in a watchmaker's window bore a card with the words, "Go three hundred days without winding." "That's an interesting clock of yours," said a customer, "but there's one thing I want to know." "What is it?" "How long the clock would go if it were wound up?"

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### Beginning Again.

Many cannot rid themselves of the thought that all this talk of blotting out the past is talk, and nothing more: what is written is written, what is done cannot be undone, and a man's past is a burden he must always carry. They, in fact, raise the question as to whether there can really be any such thing as a new beginning, and whether, as it were, our life's story is not written on one page, so that there can be no "turning over a new leaf." From one point of view this is true enough, and reflection will show that in a world of morally responsible beings it could scarcely be other-

wise. It is part of the tremendous prerogative given to even the least significant that their actions carry momentous and often unalterable consequences. Were there nothing more to be said, much of the heart would be gone from our New-Year hopes; but the matter has another and very different aspect. The most casual reader of the Bible can not miss its insistence on the fact that there is a sense in which man must forget and banish the past. It never pretends that the past can be recalled or in any ordinary sense forgotten; but it lays its main emphasis on the possibility and the duty of putting away all memories and reflections that hamper and discourage. We have no right to be paralyzed by what we have repented of and God has forgiven. "I have blotted out as a thick cloud thy transgressions." "Thou shalt forget the shame of thy youth." No literal interpretation can make such words intelligible, but their meaning is revealed to those who know how God forgives, of whom Paul must always be the supreme example. His writings make it clear that he understood how to forget what he could not help remembering: he was constantly haunted by the thought of what had been, and yet he found inspiration and strength in "forgetting those things that are behind." It is a contradiction in terms, but not in experience; and others besides Paul have come to realize that literal remembrance and moral forgetfulness can exist side by side. In this sense those who have honestly repented may make a new beginning with good heart and hope. The paramount truth for them is not that the past is sullied, but that the future is as yet unsullied.

You can remember; you can also hope.

—Christian World.

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